stantial forms and qualities of bodies, really distinct from their substance, but also for substantial incorporeal souls, and thehr ingeoerability out of matter, and particularly for the future immortality or post-existence of all human souls. For sinee it is plain, that they are not a mere modification of body or matter, but an entity and substance really distinct from it, we have no more reason to think, that they can ever of themselves vanish into nothing, than that the substance of the corporeal world, or any part thereof, can do so. For that, in the consumption of bodies by fire, or age, or the like, there is the destruction of any real substance into nothing, is now generally exploded as an idiotical conceit; and certainly it cannot be a jot less idiotical to suppose, that the rational soul in death is utterly extinguished.

Moreover, we add also, that this ratiocination of the ancients would be altogether as firm and irrefragable likewise for the pre-existence and transmigration of souls, as it is for their post-existence and future immortality, did we not (as indeed we do) suppose souls to be created by God immediately, and infused in generations. Fbr they being unquestionably a distinct substance from the body, and no substance, according to the ordinary course of nature, coming out of nothing, they must of necessity either pre-exist in the universe before generations, and transmigrate into their respective bodies; or else come from God immediately, who is the fountain of all, and who at first created all that substance that now is in the world besides himself. Now thef latter of these was a thing* whicK those ancient philosophers would.by no means

admit of; ttfey